HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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TEXAS.

The Annexation of Texas--Correspondence, &c.

In pursuance of a resolution of the House of Representatives of the 13th of September last, requesting the president to communicate to the House, whether any proposition had been made on the part of the republic of Texas to the government of the United States, for the annexation of that republic to this Union; and if so, what answer had been made, and what correspondence had in relation thereto—on the third instant a message was received from the president communicating three letters particularly relating to this subject. The first was from the Texian minister, Gen. Hunt to Mr. Forsyth, secretary of state, dated Aug. 4, 1837—the second from Mr. Forsyth to Gen. Hunt, dated Aug. 25, and the third from Hunt to Forsyth, dated Sept 12.

In his first letter the Texian minister very briefly sets forth a comparative history of Texas and Mexico, which he alleges had been much misrepresented by the Mexican envoy, comprising however a period of less than twenty years. Prior to Austin's settlement in 1821, Texas was almost wholly unpeopled and unsettled. The old Spanish settlements of Bexar, Goliad, Nacogdoches, and a few others comprised the entire population other than the prowling parties of savages which surrounded them. In December 1821, Stephen F. Austin commenced his settlement upon the Brazos river; and "from that period," says the minister, "may be dated the Anglo-American history of a country which has grown into notice with unexampled rapidity, and already presents itself as another monument of the indomitable energy of the extraordinary race by which it was populated." Texas declared its independence the 2d of March, 1836, and on the 21st of April following, it "was sealed and consecrated," says the minister, "by the blood of its enemies, on the field of San Jacinto;" the Mexican army was routed, and its chief taken prisoner. And being thus achieved and "sealed and consecrated," and what is more, he says, *acknowledged* by the government of the United States, and recognized as one of the "sovereignties of the earth," the "envoy extraordinary and minister plenipotentiary of the republic of Texas"—a territory containing a population about twice as many as our county of Merrimac—thinks it would be an excellent bargain on the part of the United States to unite the two people under one government and thereby effect an "amalgamation of sovereignties." And being formed by mutual affection and interest, and not by force, will present a case not often found in the history of nations.

Among the advantages of the annexation, the minister sets forth the complete command of the gulf of Mexico as a very important one. The port of Galveston on the Texian coast is admirably suited for a naval depot, and the "interminable groves of live oak" in the vicinity offer remarkable facilities for ship building. It is suggested also that it would contribute in some degree to insure the peace of the frontiers of the two countries, especially in protecting the southwestern states against Indian hostilities and incursions. To all which the secretary replied in the following letter, vetoing for the present the proposed annexation.

MR. FORSYTH TO GEN. HUNT.

To General MEMUCAN HUNT, &c.

The undersigned, secretary of state of the United States, has had the honor to receive the note of his excellency Gen. Hunt, envoy extraordinary and minister plenipotentiary of Texas, dated the 4th instant, proposing a negotiation for the purpose of annexing that country to the United States.

That communication has been laid before the president, who has considered it with just sensibility. In giving to the undersigned instructions to present, in reply, a prompt and decisive indication of the course it has been deemed necessary to adopt, the president indulges the confident expectation that no unfriendly spirit towards the government or the people of Texas will or can be imputed to the United States.

Neither the duties nor the settled policy of the United States permit them to enter into an examination of the accuracy of the historical facts related by general Hunt, nor to allow them, if even admitted to be correct, to control the decision of the question presented by him. The United States were foremost in acknowledging the independence of Mexico, and have uniformly desired and endeavored to cultivate relations of friendship with that power. Having always, since the formation of their government, been exempt from civil wars, they have learnt the value of internal quiet, and have consequently been anxious yet passive spectators of the feuds with which their neighbor has been afflicted. Although in the controversy between Texas and Mexico, circumstances have existed, and events have occurred, peculiarly calculated to enlist the sympathies of our people, the effort of the government has been to look upon that dispute also, with the same rigid impartiality with which it has regarded all other Mexican commotions.

In determining with respect to the independence of other countries, the United States have never taken the question of right between the contending parties into consideration. They have deemed it a dictate of duty and policy to decide upon the question as one of fact merely. This was the course pursued with respect to Mexico herself. It was adhered to when analagous events rendered it proper to investigate the question of Texian independence. That inquiry was made with due circumspection, and the result was not arrived at until its probable consequences had been accurately weighed. The possibility of a collision of interests, arising, among other causes, from the alleged superior aptitude of the climate and soil of Texas for the growth of some of the staples of the United States, was not overlooked. A sense of duty and a reverence for consistency, however, it was considered, left this government no alternative, and it therefore led the way in recognizing Texas. A hope was certainly entertained that this act, and the motives that conduced to it, even if no other considerations were to have influence, would point out to the government of Texas the propriety not only of cherishing intimate and amicable relations with this country, but of abstaining from other connexions abroad which might be detrimental to the United States. Apart from this, however it was presumed that government would enter upon the execution of the intentions intimated by its envoy extraordinary, with respect to connexions with foreign powers, with a full understanding of the just and liberal commercial stipulations existing between the United States and other nations. A pervading principle of those compacts is impartial treatment of the citizens, vessels, and productions of the parties in their respective territories. As it was not to be believed that the commercial allies of the United States would swerve from their engagements, no apprehension was felt that the interests of this country would suffer from the arrangements which Texas might enter into with them.

The question of the *annexation* of a foreign independent state to the United States has never before been presented to this government. Since the adoption of their constitution, two large additions have been made to the domain originally claimed by the United States. In acquiring them this government was not actuated by a mere thirst for sway over a broader space. Paramount interests of many members of the confederacy, and the permanent well being of all, imperatively urged upon this government the necessity of an extension of its jurisdiction over Louisiana and Florida. As peace, however, was our cherished policy, never to be departed from unless honor should be perilled by adhering to it, we patiently endured for a time serious inconveniences and privations, and sought a transfer of those regions by negotiations and not by conquest.

The issue of these negotiations was a conditional cession of these countries to the United States. The circumstance, however of their being colonial possessions of France and Spain, and therefore dependant on the metropolitan governments, renders those transactions materially different from that which would be presented by the question of the annexation of Texas. The latter is a state with an independant government, acknowledged as such by the United States, and claiming a territory beyond, though bordering on the region ceded by France, in the treaty of the 30th of April, 1803. Whether the constitution of the United States contemplated the annexation of such a state, and if so, in what manner that object is to be effected, are questions, in the opinion of the president, it would be inexpedient, under existing circumstances, to agitate.

So long as Texas shall remain at war, while the United States are at peace with her adversary, the proposition of the Texian minister plenipotentiary involves the question of war with that adversary. The United States are bound to Mexico by a treaty of amity and commerce, which will be scrupulously observed on their part, so long as it can be reasonably hoped that Mexico will perform her duties and respect our rights under it. The United States might justly be suspected of a disregard of the friendly purposes of the compact, if the overture of general Hunt were to be even reserved for future consideration, as this would imply a disposition on our part to espouse the quarrel of Texas with Mexico; a disposition wholly at variance with the spirit of the treaty, with the uniform policy and the obvious welfare of the United States.

The inducements mentioned by general Hunt, for the United States to annex Texas to their territory, are duly appreciated, but powerful and weighty as certainly they are, they are light when opposed in the scale of reason to treaty obligations and respect for that integrity of character by which the United States have sought to distinguish themselves since the establishment of their right to claim a place in the great family of nations. It is presumed, however, that the motives by which Texas has been governed in making this overture, will have equal force in impelling her to preserve, as an independent power, the most liberal commercial relations with the United States. Such a disposition will be cheerfully met in a corresponding spirit by this government. If the answer which the undersigned has been directed to give to the proposition of general Hunt should unfortunately work such a change in the sentiments of that government as to induce an attempt to extend commercial relations elsewhere, upon terms prejucial to the United States, this government will be consoled by a consciousness of the rectitude of its intentions, and a certainty that although the hazard of transient losses may be incurred by a rigid adherence to just principles, no lasting prosperity can be secured when they are disregarded.

The undersigned avails himself of the occasion to offer general Hunt renewed assurances of his very distinguished consideration.

JOHN FORSYTH.

Department of State,
Washington, August 25, 1837.

General Hunt to Mr. Forsyth, in reply to the foregoing.

TEXIAN LEGATION,
Washington city, September 12, 1837.

SIR: The undersigned, envoy extraordinary and minister plenipotentiary of the republic of Texas, has the honor to acknowledge the receipt of the note of the honorable Mr. Forsyth, secretary of state of the United States, of the 25th of August, in reply to the proposition which he had the honor to submit on the 4th of the same month, to negociate a treaty for the annexation of Texas to the United States.

The undersigned was aware that, in recognizing the independance of Texas, the question of right was not taken into consideration by the government of the United States. It was with a proper understanding of the settled policy of this government in similar cases, that the claim of Texas to the justice of a recognition was placed by his colleague and himself upon her actual existence as an independent power, and the impossibility of a reconquest at the hands of Mexico. Although, by the issue of that negotiation, the question of fact was satisfactorily determined, it was not deemed inappropriate, after the misrepresentations of the late envoy extraordinary and minister plenipotentiary of Mexico, to preface the proposition for the annexation of Texas to the United States with a plain statement of the causes which led to, and the events which grew out of, her separation from Mexico, so conclusively showing that they can never be reunited, and, for an additional reason, which he will presently show, the undersigned adheres to the opinion that the simple narrative of facts which the honorable secretary of state declines examining into, cannot be regarded as irrelevant in a proposition for the annexation of Texas to the United States.

The venerable ex-president general Jackson was so strongly impressed with a belief, at one time during his administration, that the negotiation then pending for the acquisition of Texas would be brought to a speedy and favorable issue, that he tendered the office of governor of the territory of Texas to the late governor H. G. Burton, of North Carolina, to be entered upon so soon as the treaty of cession should be completed. See a publication on the subject of governor Burton's appointment. The same principles, it appears to the undersigned, were involved in the negotiation for the acquisition of Texas from Mexico, previously to the recognition of the independance of the latter by Spain, which are now presented by the question of the annexation of Texas to the United States previously to the recognition of *her* independence by Mexico; and had his excellency the president of the United States entertained any inclination to negotiate a treaty for the annexation of Texas, a hope which had been fondly cherished, as he had expressed a determination to carry out the measures and conform to the general policy of his venerable predecessor, it does appear to the undersigned, but with distinguished deference to the honorable Mr. Forsyth's opinions to the contrary, that neither a sense of duty nor the settled policy of this government, during the administration of the venerable ex-president, would have prevented an examination into the accuracy of the historical facts accompanying the proposition. That brief compendium, which is believed to be correct, will show that there is as little prospect of the recovery of Texas by Mexico at this time as there was of the reconquest of Mexico by Spain, at the time that general Jackson believed that the charge d'affaires (Mr. Butler) of this government had succeeded in negotiating the acquisition of Texas. If the act of the annexation of Texas should involve the United States in a war with Mexico at this time, the undersigned is at a loss to perceive why a similar result was not anticipated with Spain in the event of a cession of Texas by Mexico. Texas asked nothing more of the United States, in proposing to negotiate for her annexation, than the United States had previously desired of Mexico, when general Jackson was at the head of this government; for Mexico was then as much at war with Spain as Texas now is with Mexico; and it is believed that as friendly treaty and commercial relations existed between Spain and the United States at that time as are now maintained between the United States and Mexico.

In addition to the fact that this government, when administered by the sage of the hermitage, proposed the acquisition of Texas by purchase from Mexico, many years before the recognition of her independence by Spain, the undersigned most respectfully invites the attention of the honorable the secretary of state to the report of the house of representatives of the state of Mississippi, contained in a news-paper which he herewith presents. That report which is said to have been adopted unanimously, alludes in strong terms to the subject of the right of this government to admit Texas into its confederacy; and the undersigned refers to it thus particularly, that he may be sustained by high authority, when he assures the secretary of state of the United States, that, in submitting the proposition of annexation, it was far from his intention to ask the government of the United States to accede to a measure which Mr. Forsyth was instructed to say was believed to involve unjust principles. The undersigned assures the secretary of state of the United States, that he could not knowingly consent to be the medium of presenting any proposition asking of the United States a disregard of just principles.

The honorable Mr. Forsyth will pardon the undersigned for expressing the opinion which appears to him undeniable—that a sovereign power has as perfect a right to dispose of the whole of itself, and a second power to acquire it, as it has to dispose of only a part of itself, and a second power to acquire that part only; and that the acquisition of the whole territory of a sovereign power could no more be objected to on the ground of constitutional right, than the acquisition of a part of that territory only. The material difference alluded to by Mr. Forsyth, between the annexation of independent Texas, by her own voluntary act, and the acquisition of the colonial provinces of Louisiana and Florida, by the act of their respective governments, is acknowledged. But the difference is conceived to be altogether in favor of the former, for the reason that the annexation of Texas would be an act of free will and choice on the part of the government and people, who own, and actually occupy the very territory proposed to be transferred, while the latter would seem to have been the result of an arbitrary right on the part of the metropolitan governments, to dispose of the territorial possessions ceded by them, without regard to the wishes of the inhabitants residing thereon.

After the assurance of the honorable Mr. Forsyth, that a sense of duty and a reverence for consistency, left his government no alternative in leading the way in recognizing the independence of Texas, the undersigned confesses some surprise at the intimation of Mr. Forsyth, that the circumstance of her having been *first* recognized by the United States, should in any manner influence the foreign intercourse of Texas. However much the government of Texas may be disposed to encourage the most friendly relations with the government of the United States, the undersigned assures the honorable secretary of state, that the government of Texas does not consider that any particular foreign policy was implied or made binding upon her by the circumstance of her independence having been first recognized by the government of the United States. The representatives of Texas, in their interchanges with foreign powers, will not accept the recognition of her independence, unless it is unconditional in this respect. In all their negotiations and treaties with foreign powers, the best interests of their own governments and people will doubtless be consulted, and must indicate the policy which they will be directed to adopt. With even the same permanent policy in its commercial interchanges with the United States, which may exist with the most favored nation, the undersigned cannot guaranty for his government that any advantages accrue therefrom to the manufacturing interests of the United States; for it is understood that that great interest is mainly sustained in the United States by the protection afforded by high duties against the competition of similar interests in foreign nations, where labor and the facilities for manufacturing are more available, and at cheaper rates. Such being the case, it is apparent that, even should no detriment accrue to the manufacturing interest of the United States from the vicinity of Texas as an independent nation, certainly no advantages affecting that interest can be anticipated.

The apprehension of the honorable Mr. Forsyth, that the refusal of this government to negotiate for a treaty of annexation, thereby declining all the commercial and other advantages which would be secured by that measure, may induce an attempt on the part of the government of Texas to extend its commercial relations elsewhere on terms most favorable to its own welfare and prosperity is perfectly natural; but the undersigned assures Mr. Forsyth that such endeavors will not proceed from any unkind feelings to the government and people of the United States; and he would take this occasion to reiterate the friendly disposition of the government and people of Texas towards the government and people of the United States, which he had the honor to communicate in his note of the 4th of August. Should, however, the foreign commercial and other relations of the republic of Texas necessarily become such as seriously to affect the interests of the United States, or any portion thereof, the undersigned conceives that it would be unreasonable for the government and people who had been freely proffered all she could bestow and yet declined the offer, to complain of her on the ground of looking to her own interest primarily. Texas has generously offered to merge her national sovereignty in a domestic one, and to become a constituent part of this great confederacy. The refusal of this government to accept the overture must forever screen her from the imputation of wilfully injuring the great interests of the United States, should such a result accrue from any commercial or other relations which she may find it necessary or expedient to enter into with foreign nations.

Should it be found necessary or expedient hereafter, for the proper promotion of the interests of her own citizens, to lay high duties upon the cotton-bagging so extensively manufactured in the western states, and upon the pork and beef and bread stuffs, so abundantly produced in that region, such as would amount to an almost total prohibition of the introduction of those articles into the country, much as her government and people would regret the necessity of the adoption of such a policy, she would be exculpated from the slightest imputation of blame for taking care of her own welfare and prosperity after having been refused admission into this Union.

The efforts which the government of the undersigned is making to open a commercial intercourse with Great Britain and France, it is believed, will succeed. Apart from the disposition of those two powers to avail themselves of the great advantages which must result to every nation with which Texas may form intimate commercial relations, it is believed that they, as well as the United States, cherish a liberal sympathy for a people who have encountered the most cruel treatment at the hands of Mexico—a nation which has so little regarded the laws of civilized countries, in prosecuting a savage war of extermination against the citizens of the government of the undersigned, and that too, against a people who proudly claim the realms of Britain and France as the homes of their ancestry. And the undersigned expresses a belief that the crowned heads of England and France, and their majesties' ministers, will not be without some feelings of gratification when they become apprized of the successful civil and military career, although on a limited scale it is true, of the decendents of British and French progenitors in Texas. General Houston, the president of the republic, is a native of the United States, but descended from English and Irish parentage. He commanded at San Jacinto, in one of the best battles, it is supposed, which have been fought since the introduction of fire-arms. The valiant general Mirabeau Lamar, vice president of Texas, who commanded the cavalry in the same fight, is likewise a native of the United States, but claims his descent with pride from the French. And the undersigned again avows his persuasion that the crowned heads of England and France, and their majesties' ministers, will not be altogether insensible to feelings of sympathy and regard for a people whose government is headed by individuals boasting their descent from the distinguished races over which their majesties preside.

Reason would seem to indicate that the foreign policy of Texas will be dissimilar to that of the United States. Texas is now, and, it is believed, will continue to be, an almost purely agricultural country. The agricultural interest will claim the almost exclusive attention of the government. Possibly, from the circumstance of her climate and soil being so well adapted to the growth of hemp, and the great demand for rope and bagging in a cotton growing country, the manufactures of these solitary articles may be encouraged at an early period, but with these single exceptions, it is not apprehended that the capital and labor of the country can be so profitably employed in any other species of industry as in the planting interest. On the other hand, the interests of the United States are numerous and greatly diversified; and it is presumed that it was found necessary to establish such a foreign policy as would best reconcile them and redound to the advantage of each.

With the most rigid adherence to whatever is just and right, the government of Texas will naturally pursue such a course of policy, foreign and domestic, as will best conduce to the increase of her wealth and population, and thereby her national power and consideration. In its intercourse abroad, it will endeavor to find those markets where her agricultural products, cotton, sugar, rice, tobacco, &c., will obtain the highest prices, and where such articles as may be needed for her home consumption may be procured at the lowest rates. If these advantages are presented in a commercial intercourse with the United States, the undersigned need not say that the warm predilection of the government and people of Texas for the government and people of the United States would render such an intercourse as agreeable to the former as it would doubtless be advantageous to both.

The undersigned most respectfully assures the honorable Mr. Forsyth, and through him his excellency the president of the United States, that the prompt and decisive rejection of the proposition for the annexation of Texas to the United States will not be imputed to an unfriendly spirit to the government and people of Texas.

The undersigned, envoy extraordinary and minister plenipotentiary of the republic of Texas, with the greatest satisfaction, renews to the honorable Mr. Forsyth, secretary of state of the United States, the assurances of his most distinguished consideration and regard.

MEMUCAN HUNT.

To the honorable JOHN FORSYTH,
Secretary of State of the United States.

Texas.

The following resolutions were lately adopted by the Minot (Me.) Anti-Slavery Society:

Whereas there is great danger of Texas being united to our confederacy at the present session of congress, therefore,

Resolved, That we shall view such annexation as a violation of our obligations to Mexico, unauthorized by the constitution, and dangerous to the morals, peace and Union of the nation, and we protest against it, and will do all in our power to prevent it.

Resolved, That we will hold anti-slavery meetings for friendly discussion the coming year, in every school district in town where it is practicable.

Resolved, That the present money pressure, the imminent danger of the nation and the crisis of our cause, loudly demand of us extraordinary liberality and exertions to carry on this enterprise to its triumph, and we pledge ourselves to use vigorous exertions to raise funds for this cause the present year.

The resolutions were ably supported by Messrs. D. I. Robinson, Luke Hill, A. R. Bradbury, E. W. Jackson, and others; after they were passed, the society proceeded to the choice of officers for the year ensuing, and the following gentlemen were chosen.

Gen. Eliphalet Packard, *President*.
Rev. George Ricker, *Vice President*.
Mr. Moses Staples, *Secretary*.
Mr. Asa Holmes, *Treasurer*.

Minds ashamed of poverty would be proud of affluence.

From the Friend of Man.

A Voice from Wales.

Of all the eloquent appeals that have yet reached us from across the great waters, on the subject of emancipation, we have met with nothing more affecting and weighty than the following. It comes from the mountains of Wales—in the spirit and power of the almost inspired Christmas Evans. Welshmen, we are assured, will respond to it from their inmost souls. And is it not enough to break the heart of an American?

To the Editor of the Friend of Man—

Dear Sir,—The following communication was sent to me from my native country (Wales) with the request that I would circulate it through some suitable medium, among the Welsh people in America. Our brethren there, it seems, are anxious we should all do our duty in relation to the poor, the neglected and much injured slave within our borders. I have just returned from a visit to North Wales, and know something of their sentiments and feelings there upon this important and interesting subject. They are surprised at our inconsistency, that we, the freest nation on the earth, should act as we do. It can hardly seem to them credible that *christian* people among us should refuse to do what is so reasonable and so [illegible] as to pay suitable wages to those [illegible] for them, and cease to buy and sell them as beasts of the field! and these two things done, they say, would be virtually and essentially to give the slave his freedom. [illegible] would be to treat them as men and not as beasts. They suppose that all [illegible] in the United States have a right to petition congress with reference to that part of the business of our legislation which belongs to them to reform; and among others [illegible] think that the Welsh people inhabiting the states of America ought to come forward as a body, and utter their impassionate cry in the ear of congress, entreating them to consider the case of the oppressed and to do them justice without delay. Will you please to give room to this communication, just as it is, in your paper. It will be better understood by many, and more highly appreciated if they have it in their own language. Yours, &c.,

R. EVERETT.

Here follows in the paper from which we take the above a copy of the original address in the Welch language; a translation of which we give below.

The Welch people convened in county assemblies in Merionythshire, Carnarvonshire, and Montgomeryshire, in the month of May and June 1837, send greeting, to the Welch people in America, with reference to the condition of SLAVES *in that famous country.*

Dear fellow countrymen and fellow christians:

We understand that America is to you a *free* country, and that it excels in its liberal principles all other countries upon the globe. But to more than 2,500,000 of your fellow beings it is *not* a free country! It is a *fertile* country; but it contains *slaves!* It is a *rich* country; but there are slaves in it who possess nothing! It contains many eminent men, learned in the arts and sciences, but it also contains slaves! You have statesmen high in reputation, but you have slaves also, which shows that your senators do not enact for the people equal laws! There are, in your country, many humane and kind philanthropists, but there are also by their side *slaves* whom they do not love as themselves. There are many christians in your country, but there are in it also many *slaves!* You have had precious revivals, but slavery in its most hideous forms still exists among you. Your country has within it very many institutions and societies to meliorate the condition of the human family, both at home and abroad, but it still has slaves within its borders! This evil outweighs all the good that it contains; it is a black cloud which darkens all its brightness and glory, in the eyes of other nations of the earth, in the sight of heaven, and in the sight of God, the ruler of the universe.

DEAR WELSHMEN IN AMERICA! We entreat of you earnestly and affectionately to use all suitable and lawful means in cooperation with your fellow citizens to remove this curse from your fair lands. Yes, we entreat of you, for the sake of America, a country which we have dearly, that she be not destroyed for this her sin, and that she may yet prove a blessing to the world; for the sake of the [illegible] who have served your [illegible] [illegible]

[illegible]

EDWARD [illegible],
WILLIAM JONES,
[illegible] WILLIAMSON,
[illegible] others.

[illegible] meeting was [illegible] after appropriate addresses were made by the Rev. Mr. Thomas and [illegible] [illegible] was formed, called "the Welch Anti-Slavery Society, (auxiliary to the New-York State Anti-Slavery Society) in the County of Oneida," comprising 120 members. Rev. William H. Thomas, president; H. Roberts, secretary.

HERALD OF FREEDOM.

CONCORD: OCTOBER 21, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

NOTICE.

Such and so numerous are the calls upon the funds of the Anti-Slavery Society, as to render it absolutely necessary that the balance of pledges and subscriptions made in June, 1836, and in June and August last, be paid without delay. Remember—"*immediatism*" is our motto. "A word to the wise is sufficient."

GEORGE KENT,
Treas. N. H. A. S. Soc.

Concord, Oct. 5, 1837.

Texas.

By the letter of the Secretary of State to the Texian Envoy, on our first page, it would seem that the highly important question of the annexation of Texas to this Union is fully settled. We hope it is so, and that the danger of the annexation is over. So too we inferred from the message of president Jackson, which seemed to deprecate the *recognition* of Texian independence; which, however, soon after received the presidential sanction. Taking this as a precedent, the *annexation* may soon follow. The reason urged against the recognition,—and this was the ground taken by the late president's message—was, that the United States ought not to recognize the independence of Texas, *until* it was recognized by Mexico. How was the obstacle removed? Why, in a very cheap and easy way;—Santa Anna, the captive president of Mexico, was released from prison, *on condition* that he should acknowledge the independence of Texas! The way being thus prepared, there was no longer any obstacle to the recognition by our accommodating government.

What is the objection now? Why, that we ought not to treat with Texas so long as she is at war with Mexico. "So long as Texas shall remain at war," says our Secretary, "while the United States are at peace with her adversary, the proposition of the Texian minister plenipotentiary necessarily involves the question of war with that adversary;" and should the overture be reserved for "future consideration," it would "imply a disposition on our part to espouse the quarrel of Texas with Mexico; a disposition wholly at variance with the spirit of the treaty" with that power. Let then a plan of some sort be got up between Texas and Mexico, and the obstacle now in the way of our government would seem to be removed; and the friends of the former would stand as ready to pass the act of *annexation* as they did the act of *recognition*. So that at all events, it behooves the friends of human rights to be awake, and to manifest their repugnance to the unholy union by sending in their REMONSTRANCES against it.

"Orthodox" Organization.

The sectarian sensibilities of some of our 'orthodox' brethren in Massachusetts are wonderfully acute, almost 'skinless,' as Galt said of Byron. The Ephraimitish manner with which sundry members of the anti-slavery society of that state pronounce the 'shibboleth' of their sect, grates so harshly on their 'orthodox' tympanums, that they can no longer endure their company. They have a full tide of sympathy and love for the slave, but are shocked at the idea of its flowing to the south in a common channel with the hearty streams which are gushing from the bosoms of the Methodists, Baptists, Quakers and Unitarians. Their heartily desire emancipation, but then it must be carried by 'orthodox' [illegible]. They dislike to stand up in the [illegible] [illegible] Anthony Benezet and John Wesley [illegible] whose faith is as unorthodox [illegible] is [illegible], such [illegible] intolerant. Their [illegible] Indeed this would [illegible] in their eyes, than the [illegible]. It is unendurable, and they are determined to "protest" against it, and to form a separate society against which there cannot be brought the least suspicion of heterodox taint. A correspondent of the New-England Spectator last week gives his views on the subject, and the editor [illegible] to approve of them. This correspondent is dissatisfied with the course pursued by the Massachusetts society at its late meeting in Worcester, and thinks the only alternative is to form a new society, "adopting the constitution of the American anti-slavery society, and paying its surplus funds into their treasury." It is to exclude all "the objectionable features of Garrisonism" (how that is to be done while the constitution of the American anti-slavery society is retained unmutilated, we know not,) and the members of it are not to have their feelings wounded by bitter denunciations of [illegible] men, or sneers at ministers of the gospel." He says:

"We have no doubt that a society like the one to which we refer would be eventually joined by a great proportion of the orthodox community in this state. We have heard it remarked by one of the officers of the Massachusetts anti-slavery society, who is highly esteemed by the Garrison party, that there is any thing but orthodoxy in that society." And if orthodox men cannot be active in that society without having their feelings wounded, it is far better that they should associate by themselves."

"Associate by themselves." Is there then no common ground on which men may meet? no point round which they may gather and combine all their energies for a common object? Is it possible that 'orthodoxy' is so sensitive as to have its 'feelings wounded' by meeting with John G. Whittier, Francis Jackson, Samuel J. May, Shipley W. Willson, Barron Stowe, and Orestes A. Brownson? If it is, we see not how a new organization is to remedy the evil. Is an 'orthodox' creed to be appended to the constitution, and no one admitted who does not believe in the trinity of the Godhead as well as in the oneness of the human race, in infant baptism as well as the equality of rights, in the total depravity of man as well as the total wickedness of slavery, in keeping the seventh day more holy than the six others as well as in immediate emancipation, in the Westminster catechism as well as in the declaration of American independence? Is it to be so framed as to admit 'new school' men, or 'old school' men, or both? Is its scheme of abolition to embrace only 'orthodox' slaves, or those of all sects? Will its anti-slavery labors be confined to the 'orthodox' portion of the community, or will it promulgate the great truths of human rights without distinction of denomination? And suppose a methodist, or baptist, or christian should be converted to these truths, would he be prohibited from joining the 'new organization' till he could assent to all the peculiar religious views of the 'orthodox?' Is orthodoxy in religion to be made the test of orthodoxy in abolition? Is the 'one idea' on which anti-slavery societies have hitherto been organized, to be mingled and confounded with the thousand ideas, conflicting and irreconcilable, which are fusing in the great caldron of orthodoxy?

We know something of the orthodoxy of Massachusetts, and we have no hesitation in predicting that this 'new organization' will share the fate of the 'ecclesiastical convention' attempted to be got up some twelve months since,—that is, it will be no organization at all, or, like the 'American union,' it will die at its birth. But few of that portion of the orthodox who wish for a new society, would receive the constitution of the American society. Its principles are too ultra, they embrace too many of the 'objectionable features of Garrisonism.' Will those whose opinions have been moulded by the Boston Recorder, and who have echoed back Joseph Tracy's cry of 'jacobinism,' join such a society? Will those who believe with Moses Stuart that slavery is sanctioned by the bible, join such a society? Believe it not. Yet these are the very men who are calling for a 'new organization.' The vast majority of 'orthodox' abolitionists do not have 'their feelings wounded' by meeting with the various sects which compose the present association and have no desire to be separated from them. Such is not the wish of Messrs. Fitch and Towne, however much their course may have cheered the hearts of the enemy. Their object is, as we understand it, not to form a sectarian society, but to prevent the present society from becoming sectarian, to keep its funds and influence unperverted from its legitimate object, the 'one idea' of emancipation, to the spread of trinitarianism, unitarianism, perfectionism or any other ism. We have full confidence in the orthodoxy of their abolitionism and the integrity of their motives, though we must think they sadly erred in the matter of their 'appeals' and do not believe they desire either to form a 'new organization' to embrace only the 'orthodox community,' or to expel from the present organization those who differ from them in religious faith. Those who from aristocratic dignity, sectarian sensitiveness or pride of consistency are prevented from uniting with a society because few of the wise, the mighty and the noble among men are in it, or because the partition wall of *sects* is broken down, or because they have opposed it so long and so strenuously, may not think to satisfy their consciences or their God by forming an 'orthodox' association. They may not thus steal into the anti-slavery ranks. They must come out openly and boldly, renounce their former errors before the world, accept the calumniated principles of the Declaration at Philadelphia and with them receive all the calumnies which will be sure to fall on those who embrace them.

If any of our brethren in Massachusetts feel impelled by a sense of duty to form a new society, we warn them as they love the slave and desire the complete triumph of pure principles, not to shackle it with sectarianism. Let them not circumscribe it to the 'orthodox community,' or the baptist community, or any portion of the community. Instead of freeing the bond, they will enslave their own souls, if they do. They will fetter the truth. They will bind the mighty genius of liberty with a harness of iron and gyves of brass. Let them make it as free and universal as are the rights of human nature. Let them impose no restrictions but such as are already in the National Society to which they propose to be affiliated. Let all sects and parties gather their innumerable rills and rivulets of sympathy for the oppressed within it, and all swelling in one mighty tide pour through the waste and desolate bosoms of the south, bearing hope and consolation wherever it goes. Let the common brotherhood of men be acknowledged by the terms of their association, and all prejudices and all jealousies, whether of caste or denomination, be left to other bodies or other times.

The correspondent of the Spectator states one thing with regard to the bible and temperance societies which is quite new to us. He says "it is a well-known fact that the uniting of the different religious sects has had a paralyzing influence upon them, and that when they have divided, and formed different societies for the same object, the effect has been most happy." Now this 'well known fact' is, in truth, no fact at all. The Bible Society, so far as we can ascertain, embraces all sects, nor can we learn that the partial secession of the baptists, a few months since, has had such a 'happy effect' as the Spectator asserts. From what we have seen of those 'efforts' they are very far from 'happy.' As to temperance being a 'sectarian thing,' we remember reading a certain little tale on that subject, in which it was demonstrated as plain as a drunkard's nose, that it *was* 'sectarian,' inasmuch as it comprehended all sects under heaven. How long since the American Temperance Society, and American Temperance Union were divided into sectarian fractions? How long since the Massachusetts Temperance Society became so 'orthodox' as to exclude William Ellery Channing and L. M. Sargent? If the correspondent of the Spectator is as ignorant of the operations and efforts of the Anti-Slavery Society as he manifestly is of the Temperance Society, we do not wonder he is so anxious for a 'new organization.' We doubt not if he should make himself better acquainted with anti-slavery principles, measures and men, he would complain far less of 'wounded feelings,' and feel far less disposed to form a 'new organization' to embrace only 'the orthodox community.'

Will the Spectator have the goodness to inform us whether its correspondent "M." is a member of the Massachusetts Anti-Slavery Society, or whether he is one of those who "are standing aloof from all societies because they are conscientiously opposed to doing any thing which may fairly be construed into approbation of the objectionable features of Garrisonism?"

Horrible Invocation.

The New-Hampshire Observer of last week, in noticing the late destruction of Mr. Lovejoy's press at Alton, utters this strange exclamation:

"If there is not majesty and strength enough in the civil government to correct such abuses, LET JUDGE LYNCH APPEAR."

What does the editor mean? We had supposed Judge Lynch had already full jurisdiction at Alton, that the 'majesty and strength' of 'civil government' was already in complete subjection to him, and that he was the author of 'such abuses' as the Observer condemns. Instead of conjuring such a demoniacal spirit from the vasty deep, we should have sent for the man of God, with a bible in his hand, and crucifix, and holy water, to conjure him down again.—Invoke 'Judge Lynch' in support of freedom! What does the editor mean? Does he wish to see the friends of a free press follow the example set them by the enemies of a free press, and hang their opposers without judge or jury, on the first tree? Does he wish to see a mob got up to put down a mob? A committee of liberty-men supported by a mob of liberty-men, scourging a committee of riotous slavery-men, in imitation of the seven elders at Nashville, or hanging them, according to the fashion of Vicksburg, or burning them alive a-la-mode St. Louis! There are more horrible and bloody ideas wrapped up in the term 'Judge Lynch' than most persons who use it apprehend."

Again we are constrained to ask, what does the editor mean? Does he mean to call for the execution of that 'summary justice' so much in vogue at the south? Does he hold, with Amos Kendall, that public safety is paramount to public laws,' and that the mails may be robbed and post offices broken open, whenever 'public safety' is endangered? Instead of condemning all lawless violence, whether inflicted by mobs or self-established courts, and whether abolitionists or anti-abolitionists be its victims, does he mean to call for riot and bloodshed? This is the office of 'Judge Lynch.' We ask an explanation of the Observer.

It would be far more satisfactory to the public, if the *Argus*-eyed editor at Newport would *adduce* his proof rather than reiterate his declaration that he *can* prove the use of language by Mr. Root, in his late address at Newport, either 'indelicate' or 'unbecoming the audience or the occasion.' Such declarations from such a 'worthless and vile source' are far less current even than 'bank rags'—an article in his opinion—judging from what he *says*—of very little value. Let the Spectator prove what is so easily proved, IF TRUE, or forever cease its viperous slander.

For the Herald of Freedom.

Grafton County Anti-Slavery Society.

Mr. Editor,—Herewith I send you the doings of the Grafton County Anti-Slavery Society at its late annual meeting, which you will please publish in your Herald. The meeting was very fully attended throughout the day. More than one hundred delegates from the several towns in the county were present, beside quite a number from the adjoining *free state*. Old Dartmouth sent a strong delegation both as to numbers and talent.

Yours, for the slave,
T. K. BLAISDELL, *Sec'y.*

The Grafton County Anti-Slavery Society held its annual meeting at the Congregational meeting house in Lyme, Tuesday, Oct. 10, 1837.

Joshua Woodward of Haverhill, president, took the chair.

Prayer was offered by Rev. Prosper Davidson of Lyme. Singing by the choir.

The constitution was read by N. P. Rogers—after which more than one hundred persons came forward and gave in their names as members of the society.

On motion of N. P. Rogers, a business committee was appointed by the chair, consisting of the following gentlemen—N. P. Rogers, D. I. Robinson, C. Bushrod Hamilton, Edward Fuller and Stephen S. Foster.

On motion of D. I. Robinson,

Voted, That all friends of immediate emancipation be invited to take part in the deliberations of our meeting.

On motion of D. W. Burroughs, a committee consisting of I. N. Hobart, Irenus Hamilton and D. W. Burroughs, was appointed to receive the names of all who are invited to take part in our proceedings.

On motion of D. W. Burroughs, a committee consisting of Nath. Southworth, Isaac Crosby, Jona. Cummings, Prosper Davidson and John H. Harris, was appointed to nominate officers for the year ensuing.

The following resolutions were reported by the business committee, and unanimously adopted.

Resolved, That this society and all abolitionists have abundant occasion to thank God and take courage in view of the favor of Heaven thus far upon the enterprise in which they have associated.

Resolved renewedly, That our cause is the cause of the American slave and of human rights—and is entirely free of all connection with religious sectarianism or political partizanship.

Resolved, That in the emancipation of the American slave is involved inseparably the continuance of the liberties of the American freemen, and that the freedom of our colored and uncolored countrymen will stand or fall together.

Adjourned to meet at 2 o'clock, afternoon. At which time the society again met—when prayer was offered by Rev. Edward Fuller, and singing by the choir.

The following resolutions were reported by the business committee and adopted.

Resolved, That the people of the free states deserve not liberty and cannot expect to enjoy it, if they continue to acquiesce as they have done in the enslavement of their brethren at the south.

Resolved, That in a country like this, slavery cannot exist without undermining and eventually overthrowing all free institutions—and accordingly slavery at the south has nullified the rights of petition, liberty of conscience—of speech—of assembly and of the press in every part of this nation.

Resolved, That slave representation is a foul stain upon our boasted constitution, and upon the memory of the people who adopted it, and that the admission of such representation into our national compact, thereby allowing votes in congress to the southern states for the base consideration of their payment of direct taxes, was a bartering of liberty for gold, and a betrayal of the rights of man for *pieces of silver*.

Resolved, That the American constitution, wherein it may sanction or seem to countenance the slavery of the south, ought, without delay, to undergo the indignant amendment of a betrayed and insulted people.

Resolved, That though portions of that instrument wink at the existence of the accursed condition of slavery among the people,—yet its drift and scope are at war with every species of tyranny, and actually guarantee equal, and impartial liberty to every person within its jurisdiction.

Resolved, That the common sense of freemen must accord with the doctrine of the venerable Adams, recently asserted in congress, that no human power short of the whole American people, hath the competency to admit a foreign territory to the union of these states.

Resolved, That enslaving a man, or holding him in slavery is a CRIME; that it is in violation of all law, south as well as north, contrary to all definition of law; that there needs no statute against it, except to prescribe the penalty for its perpetration—no enactment to give the plundered victim his right, but a bold advocate to demand it, and a just judge to administer it at the legal tribunals of the country.

Resolved, That we regard with alarm, indignation and abhorrence, the treacherous project of the south to impose upon this republic the Mexican province of Texas—to give slave representation preponderancy and control in our national councils, and cast down the rights of the north prostrate at the tyrant mercy of slaveholding.

Resolved, That we promptly "second the motion" of Mr. Adams calling on the president for information relative to the proposed admission of Texas, and regard with unutterable mortification, the entire vote of our New-Hampshire *misrepresentation*, to lay that motion on the table.

Resolved, That all friends of humanity among us are exhorted to forward to congress, against its regular session, petitions for the abolition of slavery in the district of Columbia—although its existence there is now contrary to the law of the land.

Resolved, That the pulpit as well as the press should raise its voice against the crime of slaveholding, and that the closing of the house of God against the advocates of the suffering bondman and in violation of the rights and wishes of pew holders is tyranny, and would better become a catholic than a protestant country, and should be promptly and firmly resisted.

Resolved, That the claim of the southern slave to the alms, prayers and personal exertions of christians, is paramount to that of the heathen of *foreign lands*, inasmuch as the former is a claim of justice added to the claims of benevolence.

Resolved, That we consider it the duty of the church to free herself from the sin of slavery without delay, and that we will use our influence to excite the several branches of the visible church, and the ministers of the sacred gospel, to take speedy and effectual measures to show to the south, that they can no longer by their silence give countenance to the sin of slavery.

Resolved, That we view the proceedings of many of the inhabitants of Canaan and vicinity, in breaking up and destroying the free school in that place, as calling forth the severest animadversion of the whole body of abolitionists, and of all friends of order and justice.

Resolved, That this meeting regard the "clerical appeal" and the accompanying "protests" and "appeals," recently issued at Boston against the editor of the Liberator, as totally uncalled for, and that we regard that paper, as it has been from the beginning, the able, the fearless, the sound and consistent pioneer of emancipation.

Resolved, That we highly approve the resolution of the young men of New-Hampshire at their late convention, to raise the sum of $5,000 in this state the current year for the anti-slavery cause, and we pledge $1000 as our quota of the same to be raised within the limits of this county.

On motion, *Voted,* That the thanks of the society be extended to the abolitionists in this town for their hospitality and kindness to the delegates in attendance.

On motion, *Voted,* That the thanks of the society be respectfully tendered to the proprietors of the Congregational church in Lyme for their kindness in accommodating the society with the use of their church for the present meeting.

On motion, *Voted*, That the proceedings of the meeting be be published in the Herald of Freedom.

Singing of Mr. Garrison's excellent hymn

"Ye who in bondage pine,"

by the choir.

At 5 o'clock the society adjourned *sine die*.

OFFICERS FOR THE YEAR.

Joshua Woodward, *President*.

Increase S. Davis, Davis Baker, Wm. Ball, Prosper Davidson, Jona. Cummings, John H. Harris, Stephen S. Foster, *Vice Presidents*.

T. K. Blaisdell, *Rec. Sec.*

Isaac N. Hobart, *Cor. Sec.*

Wm. W. Russell, *Treas.*

Philip Turner, Moses George, Calvin Woodworth, Edward Fuller, *Directors*.

For the Herald of Freedom.

Mr. Editor,—The late meeting of the Anti-Slavery Society of Grafton county was very interesting and will no doubt have a tendency to arouse to vigorous action the members of the society. Important truths there advanced, will doubtless be treasured up by the friends of the slave, and dealt out to our pro-slavery brethren as they may be able to bear it. All the speakers acquitted themselves in such a manner as to do honor to the cause in which they were engaged. The audience was held in breathless attention while a member in his place proved in the most clear and forcible manner, that the spirit and letter of our constitution was opposed to slavery. He demonstated beyond the possibility of refutation that American slavery is unconstitutional and illegal. It is hoped he will give the substance of his remarks to the public. If, sir, it be a fact, as it unquestionably is, that the constitution guaranties the blessings of liberty to the millions of our enslaved countrymen as well as to their oppressors and the rest of community, it seems to me of vital importance that the people should be brought to see and believe it. Will the people of our boasted republic strive to perpetuate an unconstitutional system of tyranny and crime? It is hoped there is yet virtue enough in the people, when "the banner of the constitution is unfurled," to come up to the rescue. I trust the constitution will yet be used as a most successful engine to batter down the "old bastile of slavery." The speaker also very ably demonstrated that by assenting to the enslavement of any human being we thereby surrendered our own charter to liberty. If liberty is the birthright of all men as the declaration avers, the arguments which go to prove that one class of citizens are not entitled to it, prove also that none are entitled to it. He who does not hold his liberty on the principle of inalienable rights has no title to it, save by the doctrine that power confers right. If this reasoning be correct, then Mr. Van Buren has forfeited all title to his own personal liberty, and should a southern despot seize upon him and reduce him to "goods and chattels" and compel him to perform plantation labor in company with his other "human cattle," he would have no right to complain, because he has parted with his title to liberty by assenting to the enslavement of his countrymen. Nay, according to his own showing, it would be "evidently wise" to forbear to take any measures to deliver him from the chains of slavery. For even "humanity" itself would loudly demand that he should be driven with the cart whip to his daily task, and be compelled to perform menial service, and when it should suit the convenience of his master be "delivered to the highest bidder." My pro-slavery friends will perhaps esteem me blasphemous (especially those who idolize their president) yet if "all men are equal," and it is "evidently wise" and "humane" to enslave Martin Van Buren's countrymen, I confess I am so blind as not to be able to see why it would not be equally wise and humane to enslave Martin Van Buren himself. The crime, in a moral point of view, of enslaving the president and "Bill Bud" is equal. But the president would be under strong obligations to bear his own degradation and misery patiently, because he has declared it to be "evidently wise" and "humane" to enslave "Bill Bud." On the contrary, "Bill Bud," having never parted with his title to liberty, would be justified in making "restless endeavors" to procure it. Should some daring kidnapper actually convey the president to the far southwest, "where slavery wears its most horrid aspect" and there "to all intents, constructions and purposes whatsoever" reduce him to "chattels personal" in the hand of the kidnapper and deliver him to the highest bidder ("that misery might teach him what he could never learn in affluence, the lesson of *humanity*") how would our pro-slavery friends receive the information? Would they assemble in mobs to paralize the efforts of those who should strive to procure his release? Would they call on such in the name of "humanity" to desist lest the Union should be severed—lest the fellowship of the churches should be broken up and religious union destroyed? Let me entreat of those who "are as much opposed to slavery as any body" to seriously ask themselves how they would act in this case, and then "go and do likewise" in regard to their country now in slavery. Now it is impossible for me to see why duty would not require of them in the latter case just what it would require of them in the former.

It may be objected that to enslave Martin Van Buren (notwithstanding he has indirectly admitted such a measure would be "evidently wise" and "humane") would be unconstitutional and illegal, it is also unconstitutional and illegal to hold those in slavery that are now in it. We may be told that the laws of the slaveholding states have guarantied domestic slavery: of such I would ask, do state laws nullify the United States' constitution? or does the constitution nullify state laws made in violation of its provision? But as I hope the substance of his arguments will be given to the public I shall not investigate the subject further. In the mean time let me entreat of the opponents of the abolition enterprise, should the member to whom I have alluded, be induced to gratify the earnest solicitation of his friends, to give his arguments a candid and unprejudiced perusal. Not being aware of advancing any sentiments which are not in accordance with eternal justice, which is antecedent to all human laws and constitutions, or which I am not willing to endorse and endeavor to defend regardless of the "popular indignation," although I may draw down vengeance on my head by so doing, I subscribe myself, Mr. Editor,

Yours in the cause of humanity
and the rights of man,
CALVIN WOODWORTH.

Dorchester, Oct. 12, 1837.

For the Herald of Freedom.

Meredith Association.

Mr. Editor,—I recently attended the Meredith Association held at Lyme, where the friends of the slave were defeated in their attempts to pass through that body some resolutions expressive of their abhorrence of slavery. Although a majority of the delegates (as is believed) was favorable to such a measure yet the apologists for slavery so managed as to keep the subject from coming before the association. That part of the delegation who have hitherto neglected to demonstrate their disapprobation of the sin of slavery by consistent action appeared to be greatly alarmed lest the harmony of the association should be disturbed by this measure. We were cited to the discord that abolition had made in the churches and were appealed to by the ties of christian love, not to urge the passage of resolutions expressive of our disapprobation of slavery, as practiced by baptist churches in the southern states. All the baptist churches are in fellowship with each other throughout christendom; and those churches which neglect and refuse to bear testimony against the sin of slavery as practiced by their christian brethren in effect say that they approve of this abomination. They by refusing to speak out on this subject, not only fellowship as christians those who buy, and sell, and hold as property their own brethren in the Lord and his ministers but do in essence declare to the world, that this heaven-daring sin does not even deserve rebuke.

The sin of Achan is in the church; some of its members have coveted and took to themselves that which the Lord said thou shalt not covet. They have coveted all that belonged to their neighbor, (and took them forcibly away) his wife, his children, his liberty, his *all*. They have taken the wedge of gold and the Babylonish garment, and hid them in their tent. They have taken of the accursed thing. They "have sinned and also dissembled" [held their own brethren in cruel bondage for selfish ends, and dissembled and said it was for the good of their brethren that they reduced them to things.]—And now the church cannot stand before her enemies. By way of stimulating the churches of the association to benevolent exertions, the destitute condition of many parts of slavery-curst territory was brought into view; large districts destitute of the preached word. This is just what might be expected to result from tolerating slavery in the church. The Lord said to Israel, I will not be with you any more, unless you put away the accursed thing from among you.—Moral death broods over the association. What else could be expected while members of the church are practising the worst system of iniquity that ever saw the sun; from the practice of which even many infidels would draw back in horror, while they refuse to bear testimony against this sin. It is indeed strange that those people who have not the fear of God before their eyes should forcibly wrench from their fellow men all civil and social rights, and reduce them to things to traffic in; but our astonishment cannot be described when contemplating the fact that christians, professing to be actuated by the gospel rule to do to others as they would wish others to do to them, are guilty of this sin. It is indeed surprising that slavery ever got into the church. But our wonder is greatly increased that it should have been tolerated there for a single day. And we reach the climax of amazement when the fact is disclosed, that slavery has not only got into the church, has been tolerated there, but now, in the light of the nineteenth century, many professing christians refuse to rebuke this sin committed by their brethren with whom they are in christian fellowship, and assign as a reason for such neglect that the union and harmony of the churches would be destroyed. Refuse to rebuke sin lest christian union should be destroyed!! This union, which the pro-slavery delegation seemed so anxious to preserve is a union with iniquity; a peace with sin. "Woe unto them that are" thus "at ease in Zion." Their own peace in sin is dearer to them than the salvation of the church. It is high time that this wicked peace, this sinful union should be broken up. Infinitely better that this iniquitous harmony should be changed to discord, than that the foul sin of slavery should be nourished and cherished in the bosom of the church. The church has taken domestic slavery into her bosom and treated it as tenderly as it would a darling child. The members of the southern church have guarded it as they would the apple of their eye; and now the reptile is stinging them to death. "Slavery must be abolished or it will abolish the church." Now, do our christian brethren seriously consider these things? Do they reflect, that while they refuse to rebuke their slaveholding brethren they thereby uphold and countenance all the abominations that grow out of domestic slavery? I was deeply surprised at the conduct of some of the delegates. They believed slavery to be a sin wholly inconsistent with our republican form of government and contrary to the principles of the gospel; yet they were not willing to take any measures for its abolition. We judge correctly of the amount of opposition to any moral evil by the efforts made to remove it. If the evils of slavery come home to our bosoms; if we have any adequate sense of the unparalled wrong that it inflicts on its victims sure I am that we shall manifest our opposition to the system by something more than empty words. Were the wives and children of these delegates among the number of those who are driven with the cart whip to their daily tasks and exposed to all the rigors of southern slavery, we can readily see that their "opposition to slavery" would wear a very different aspect to what it does at present. They have never remembered those in bonds as bound with them, nor have they remembered the slaves as if their wives and children were bound with them. There can be no mistake; these men are fast asleep on the subject of American slavery. Were it otherwise, the wrongs of the enslaved, too deep for language to describe, would arouse them to action. If their "opposition to slavery" is not of that kind which keeps the despots in countenance who rob their fellow men of their all, I have entirely misjudged. Indeed, I believe they calculate themselves, that the slaveholders will reckon on them among the number of friends to "southern institutions." I think we may safely come to the conclusion, that all those who oppose the measures of the abolitionists, although they may stoutly insist upon it that they are as much opposed to slavery as any body, are nevertheless devoid of all feelings of humanity towards their countrymen in chains, and fast asleep to the iniquity of the system. I think also, that we cannot avoid the conclusion, that this apathy and indifference to the wrongs and woes of our enslaved countrymen involves them in deep guilt.

They knew their duty and "did it not." They shut their eyes to the light or we should hear much less about their "opposition to slavery" than we do at present. We never hear a consistent abolitionist saying, "I am as much opposed to slavery as you are." His opposition is of that kind which manifests itself in consistent action. He feels for the slaves and he has "felt in his pocket" for them; by the way, a thing that those who are "as much opposed to slavery as you are," have never done. His measures are in all cases such as we should suppose "opposition to slavery" would produce. On the contrary, the actions of those who "are as much opposed to slavery as any body" are precisely such, as we should suppose would spring from a partiality for "southern institutions," by which husbands and wives, parents and children, brothers and sisters are recklessly severed to meet no more in time.

A DELEGATE.

For the Herald of Freedom.

Meredith once more.

Plymouth, Oct. 5, 1837.

Mr. Editor,—I passed a few days since through this notable place again, and learned a few further particulars respecting the late riots there worthy of public notice. Capt. Blaisdell who was hit in the stomach with a goose egg, complained of the rioters, and had thirteen of them brought to trial before justices Tucker, Jewett and Gordon. His counsel were Messrs. Lyford and Clark; their's were Messrs. Boardman, Hazelton and Walker. The first day was mostly occupied in discussing the question, whether they should have a *separate* trial, which their counsel demanded. One of them, I was told, intimated that if the defendants could *not have* a separate trial, the *court* would be in greater danger than the abolitionists; and *he* should not *stay* to the trial if the justices should not grant it. They decided, however, that the trial could *not* be separate; and the counsellor in a notable excitement picked up his books and was off. The disturbers wished an adjournment of a week, which was granted. They met again the next Saturday, when one of them appeared with a *crane's skin* drawn on to his *head*, and a *herring* in its *mouth*. *This appearance*, with his manner &c. made so much tumult that they could not proceed, and adjourned another week. The next Saturday was that dreadful day of wind and fire. And a fire was raging near the village where the outrage took place, which it was feared would destroy the houses, and all hands had to turn out and put it down. Word was sent to adjourn, but it was not complied with—a few witnesses being present, the trial went on. *Three* of the rioters were fined five dollars each, and costs of court, which it was said would amount to about $100. The leader, I was told, who profanely broke in upon me, came forward and *confessed* his violation of the law, and that he was *sorry* and would do so *no more*. This was in consequence of an offer made to *all* of them, that if they would do so they should be released.

I was told also, that one of the justices of the peace, sworn to keep the peace, said the mob was justifiable, because there was *no law* to put the abolitionists down, and according to the constitution there *could be none*; and as that was the *only* way to stop them, they were justifiable. One was asked what their object was in going up there and disturbing the meeting. He replied, to seize *the lecturers*; and then when they had got them, they would do what they were a *mind to* with them. There were other things of a similar character, but as they have begun to amend and we hope will continue to do so, I forbear relating them; hoping the abolitionists there, and the friends of free discussion will be bold and active, and follow up this victory with suitable meetings and publications for the good of the cause, and for information of the enquiring.

Yours, respectfully,
for the slave,
D. I. ROBINSON.

The Clerical Appeals.

The following resolution, which we highly approve, was adopted by the Massachusetts anti-slavery society at its late meeting at Worcester.

"*Resolved*, That we fully and cordially approve of the course pursued by the board of managers of the state society, in relation to "certain appeals, &c. that have recently been spread before the public,"—and we sincerely desire that abolitionists will cease to agitate this question, and return to hearty efforts to advance the general cause."

Mob Law.

We learn that on Monday night last, as the Rev. E. P. Lovejoy editor of the Alton Observer was in company with his wife in St. Charles a number of persons assembled at a late hour in the night, when he was informed that he must instantly leave, or his life would be in danger. Mr. L. was in bed when the information was communicated to him; he instantly arose and left the town. This move, unless there were some other circumstances connected with it, of which we have not heard cannot be too strongly condemned.—*St. Louis Bulletin*.

In addition to the above, we have permission to publish the following extract of a letter from a citizen of Alton to his friend in this town, dated Sept. 26, 1837:—

"Since the reception of your letter, I have been looking round for some occupation congenial to your feelings, and upon the first enquiry I obtained encouragement that you could have the printing of the *Alton Observer*, the office of which was mobbed a few weeks since, on *suspicion* of being an abolition print. When I made the enquiry, the types and press for a re-commencement were on their way here. They reached here on Monday last, and the store in which the press was lodged was forcibly entered in the night, the press taken out, hammered to pieces, and thrown into the Mississippi. Thus you have lost a good job through the means of a ruthless mob, which, I regret to say, at this moment controls our city. It is now not an uncommon thing for individuals to be dragged from their beds, and tarred and feathered, for informing against '*doggeries*,' or '*rum-holes*,' or for speaking their minds freely upon the subject of slavery. The mayor is active; but such is the apathy or *fear* on the part of the friends of good order, that this state of things will continue till a military force is organized, subject to the call of the mayor, and some dozen of the ring-leaders are shot down in their unhallowed acts. I have been solicited to take the command of such a company, but I believe I must decline the honor; although I shall not flinch from doing my duty as a private soldier, should the times demand it."

So it seems that the "*Suckers*" of Illinois are as much in love with intemperance as with slavery, and as ready to invade the rights of their fellow citizens to promote the destructive effects of the former as to perpetuate the atrocities of the latter. No wonder. They are nearly allied; where intemperance prevails, there tyranny, oppression, brutality, and every species of offence may be expected to spring up and flourish.

"From Maine to Georgia."

"A controversy is now going on," says the Bangor Whig, "between the governors of Georgia and Maine, on the question of what constitutes a fugitive from justice in the meaning of the constitution of the U. States. The question arose on a requisition of Gov. Schley, of Georgia, on Gov. Dunlap of Maine to deliver up, as fugitives from the justice of Georgia, two of the citizens of Maine for a violation of the laws of the former state."

A long stretch this for slavery to make after freemen. Really, southern 'chivalry' seems to have quite unhorsed Don Quixotte, and, bestriding Rosinante instead, to be acting over his maddest pranks without a squire half as sane as Sancho Panza. We hope Gov. Dunlap will lay the whole correspondence before the public at the next meeting of the legislature.

A Sign.

Gov. Everett in his proclamation for thanksgiving has the following excellent paragraph, which shows the progress of his mind during the last year.

"Let our thanksgivings for all these mercies be rendered still more earnest, by a sentiment of deep contrition for our unworthiness as individuals, and as a people; and let our prayers for the continuance of our own blessings, be accompanied with affectionate intercession for our fellow men, that the comforts we enjoy,—liberty, law, knowledge, and the means of improvement,—*may be every where extended to the benighted and oppressed*;—that the voice of truth and humanity may be uttered with increasing power;—that a divine blessing may crown every good cause;—and especially that selfishness and corruption may be more and more subdued by the pure and generous spirit of our holy religion."

A few days since Wise presented a petition from sundry men and women of Halifax county, Virginia, praying that Congress would provide at the public expense, suitable husbands for all female petitioners for the abolition of slavery. Soon after, Mr. Adams presented petitions for the abolition of slavery, and remonstrances against the annexation of Texas, signed by more than *three thousand* women of New-England, and thereupon moved that those petitions, together with the one presented by Wise, be printed for the use of the House. It was agreed to.

Gen. Jackson's opinion of Colonization.—A friend of ours whose testimony may be relied on, and whose name, if necessary, can be given, informed us, one year ago last spring, that during the excitement caused by the burning of the mail at Charleston, or about that time, being at Washington in company with some other gentlemen, he called on the then president, when the conversation turning upon abolition, colonization, &c., the general remarked that "the carrying off, or inducing those poor people (the free negroes) to emigrate to Africa was wicked and cruel in the extreme;" and spoke in the strongest terms of reprobation in regard to the whole business.—*American Citizen*.

COLONIZATION. The principal reasons which the advocates of this exploded scheme urge against immediate abolition are, that the "niggers ought to go to their own country," and that if they will liberate them here they will rise to an equality with the white population, forgetting that this entirely destroys their assertion that the colored population possess inferior intellects. As to the first position, it might be with the same propriety urged upon us to emigrate to the respective European countries from whence our ancesters came, as to think of forcing our colored population to emigrate to Africa. As to the second, we say, if they have equal merit to the white population, why should they not enjoy its rewards?

The Massachusetts Military Governor.—Why is it that Gov. Everett, asks the *Lynn Record*, a minister of the gospel of peace, should improve every occasion by precept and example to magnify the importance of the military system, and to attend all the parades of every description in the commonwealth?

Did you ever hear of a member of congress, replies the *Fitchburg Courier*, who upon that floor, under the star spangled banner of *freedom*, made the southern slaveholders blush by his bold declaration in favor of oppression?

Indians. The St. Louis Bulletin announces the arrival of a deputation of Winnebago Indians, on their way to Washington. These, with the deputation of the Sioux, now at Washington, and of Sacs and Foxes who must by this time have arrived there, will constitute quite a respectable representation of our savage neighbors. It would not be amiss if a few Seminoles were added to the company.—*Jour. Com.*

The people of Patterson, N. J. were considerably amused by some late transactions in court. The grand jury indicted 40 persons for selling liquors, and then presented *the court itself*, as a nuisance, for having licensed as many grocers as it had done. The court refused to receive the communication from the jury, and discharged that body forthwith.

The Lafayette and Franklin Banks, Boston, have suspended business. Their bills were said to be a discount of more than 50 per cent.

Flour.—A Baltimore paper estimates the crop of wheat this year sufficient for two years' consumption, and says the price ought not to exceed $5 per barrel.

NOTICES.

The *Monthly Meeting* of the Ladies' Anti-Slavery Society, of Concord, will be held at Mr. HAZEN WALKER's on Wednesday next, at half past two o'clock, P. M.

All ladies interested in the object are respectfully invited to attend.

Temperance Convention.

The friends of temperance in Hopkinton have held a meeting to make some arrangements for the convention to be held in this town on the 7th of Nov., and, as there is no public house in the village conducted on temperance principles, to which they would wish to invite their friends from abroad for entertainment, Capt. Cavis has consented to open his doors for the time being and to provide refreshments for those who may call. Capt. Cavis' residence is nearly opposite the Baptist meeting-house, where the convention is to be held.

A. S. CURRIER, Sec'y.

Hopkinton, Oct. [illegible], 1837.

YOUNG MEN'S STATE TOTAL ABSTINENCE UNION.

At a meeting of the Executive Committee of the New-Hampshire Young Men's State Total Abstinence Union, at Concord, Sept. 25—It was voted that the next semi-annual Convention be holden at Hopkinton, the 7th of Nov. next, and that the several Total Abstinence Societies throughout the State be requested to send two or more delegates to said convention.

The Rev. N. Bouton of Concord was appointed to deliver an address at the [illegible].

[illegible] The Convention to be holden at Hopkinton [illegible]. By order of the Ex. Com.

JOHN P. JOHNSON, Sec.

For Sale or to Let.

A Large and commodious STORE, situated in [illegible], on the Parade, so called, a [illegible] a person of regular [illegible] receive a generous [illegible] of English and West India [illegible]. Apply to the subscriber living in [illegible]. [illegible] FOSTER.

[illegible]

TO BE LET.

THE [illegible] on Main street in Concord—[illegible] the Leavitt Building [illegible] Phenix Hotel—[illegible] possession given immediately. Apply to [illegible] 1837. GEORGE KENT.

For sale at this Office.

ADAMS [illegible] Price twenty [illegible].

ANTI-SLAVERY ALMANACS for 1838—by the hundred, [illegible].

Dr. [illegible] HEWETT'S STRENGTHENING PLASTER and SALVE. Price [illegible].

POETRY.

Reflections

On the variety of complexions with which the human family are diversified.

Were I as black as ebony—
Dy'd with a torrid sun,
Or with his milder beams but tinged
A Hindoo, brown or dun;

Or was I of the sallow hue
Where temperate beams prevail—
Or did I wear a snowy brow,
By northern winds bleached pale;

The cause I must assign to Him
Who rules both day and night—
The color too, of human skin,
And makes it black or white.

And shall I attempt to scan
The wisdom of His laws—
Or grasp within my finite span
Their great primeval cause!

Shall I be loth to designate
Myself as God has done,
And thus reproach the Infinite—
The Just and Holy One!

No! rather let me acquiesce
In His most holy will—
Confiding in His righteousness
And never erring skill.

Since he himself expressly says,
By him none are rejected—
But all who work his righteous ways,
Of him shall be accepted.

Well knowing too, the time shall be,
When gospel light shall shed
Its influence from sea to sea—
O, may that day be sped!

When each shall know the law divine,
And recognise his brother;
The song of every varied clime
Acknowledging his brother.

Then shall the captive's chain be cleft,
His fetters useless fall,
For there shall be no tyrant left,
His brother to enthrall,

But all unite to swell the sound—
The sound of Jubilee;
The lordling and his slave re-sound
The anthem, *we are free.* M.W.M.

Ode,

Written for the celebration by the Young Men's Association of Albany of the late national anniversary—by N. F. H. Whipple, of Smithfield, R. I., a young man of fine talents, and a devoted abolitionist.

JEHOVAH! God! to Thee!
Great Father of the FREE,
Our vows belong—
The free-born soul awakes!
From ocean to the lakes
One general anthem breaks—
One mighty song!

The sons of noble sires,
We vow to keep the fires
That made them free—
The firm heart to prepare—
To lay the strong arm bare;
And dare, as they would dare,
For liberty!—

On one broad ground of RIGHT,
In council or in fight,
Still let us stand;
Till wisdom's light divine—
And honor's peerless shrine—
Shall be forever thine,
Our native land!

Souls of the free! awake!
Let valley, stream and lake,
Join freedom's song!
Old trees! responsive, bow!
Sing! all ye islands now;
While rock and mountain brow,
The strain prolong.

Hark! from our northern shores
Niagara's torrent roars:
"Tyrants shall flee!"
Pacific joins the strain:
And from the Atlantic main
It thunders back again!—
"ALL SHALL BE FREE!"

Great God! thy blessing shed,
Like dews from Hermon's head,
On all our land;
Disarm each tyrant now—
Lift up the human brow;
Or only let it bow
At thy command!

"Let there be Light."

Ebenezer Elliot, a poor iron-dealer of Sheffield, Eng. sprung from the lowest ranks, is astonishing the world with strains worthy of a Burns. The following is from his pen:—

God said, Let there be Light!
Grim darkness felt his might,
And fled away;
Then, startled seas and mountains cold,
Shone forth, all bright in blue and gold
And cried 'Tis day! 'tis day!'
Hail, holy light! exclaim'd
The thunderous cloud that flam'd
O'er daisies white;
And lo! the rose in crimson dress'd,
Lean'd sweetly on the lily's breast,
And blushing, murmur'd, Light!
Then was the sky-lark born;
Then rose the embattled corn:
Then floods of praise
Flowed o'er the sunny hills of noon,
And then, in stillest night, the moon
Poured forth her pensive rays,
Lo! heaven's bright bow is glad!
Lo! trees and flowers all clad
In glory, bloom!
And shall the immortal sons of God
Be senseless as the trodden clod!
And darker than the tomb!
No! by the mind of man—
By the smart artisan—
By God our sire—
Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire.
By earth, and hell, and heaven,
The shroud of souls is riven!
Mind, mind alone,
Is light and hope, and life and power;
Earth's deepest night, from this bless'd hour,
The night of mind, is gone!

The Compassionate nature of Domestic Joy.

Say, wouldst thou learn to feel for others' woe,
Or all the worth of thine own blessings know
Gaze on thy laughing boy, whose sportive glee,
Gives to thy hearth a thousand charms for thee.
When genius sparkles through his childish joy,
And thy heart whispers—what a noble boy!
Then, when most blest, thou feastest on his smile,
O think how many a mother mourns the while,
Called with her dear dying babe to part,
And let thy joy console her breaking heart.
And let her [illegible] and sorrows [illegible]
To [illegible] thy blessings, and thy God adore.

MISCELLANY.

Thaddeus Stevens.

As this gentleman is a native of Vermont and known to many of our readers among the 'Green Mountains,' we copy the following notice of him by a correspondent of the Emancipator. Mr. Stevens is a man of great energies of mind and philanthropic feelings, and thus far he has been as fearless as powerful in his defence of freedom and right. The Emancipator says—

This distinguished individual has, after much urging, consented to be put in nomination for the state legislature again. The other day I passed through Gettysburgh and heard his speech to his constituents. He inquired how much money I had collected, and on being told, handed me forty dollars for the use of your society. He gave me fifty dollars for the same purpose a few months since.

He offered two resolutions in addition to those proposed at the meeting of his friends the other day. One affirming the right of every human being to a trial by jury in questions affecting liberty, and the other refusing admission to Texas. His political friends are, many of them, most violent anti-abolitionists, and endeavored to prevent his uttering his mind on any of the topics connected with abolition. The following is a sketch of his remarks on the two resolutions:

"Sir, other important questions will doubtless be agitated in the next legislature, besides those involved in the fundamental principles of the party. I shall freely state the course I intend to pursue on all of them. I know not that my fellow citizens accord with my views upon these topics; they have however a right to know them, and, if not, I ask not their favor or their votes.

The constitution of the United States secures this form of trial to every man in all criminal and all civil cases when the sum in question exceeds twenty dollars; and the constitution of Pennsylvania declares that 'the right thereof shall remain inviolate.' Sir, I hold this right to be sacred, and I never will say that it shall be denied to a man, whether the thing in question be his horse, his hog, or himself, whatever be his size, his age or his color.

The other resolution respects the admission of Texas. I know the Van Buren party in this county are in favor of the admission. Within one week, our representative in Washington has voted against a motion by John Quincy Adams calling for information on the subject. Sir, what will they accomplish by admitting Texas? You all know that the slaves have their representatives in congress, though deprived of the benefits of their legislation. Why then shall we add slave territory till the representatives of slaves shall govern us? Are the freemen of the north, the sons of those who won the battles of the revolution, to become the slaves of slaves!

The south demand the admission of Texas, 'to furnish,' they tell us, 'an *outlet for southern trade.*' And what is southern trade? Why, a trafficing in the negroes and mulattoes which they breed. I never will be accessary to a commerce so monstrous! Let the south, 'while she may,' hold all her legal rights; and when I thus speak, I mean *human* legal rights—rights based on laws plainly repugnant to the laws of God; let her hold her 'pound of flesh' while she will; but let us not become jackalls to seek out and provide for her flesh-craving appetite. I shall go against giving any 'outlet' so that the slave-breeding states may coin our national disgrace and ruin into wealth."

New-England Women.

In sober truth there is nothing more fascinating than a New-England lassie of eighteen, with her finely intellectual face, admirable in feature and coloring, and beaming with new beauty in the glow of conversation. There is an absence of that *girlishness*, which is equally at war with good taste and manners, and which, we regret to say, is sometimes assumed as something excessively captivating. An old friend of ours used to say that he never saw any thing of the kind, but that he thought of sour milk and crab apples. This affectation of simplicity is too thin for effect, and never becomes a young woman. But we have not time to talk of the Boston ladies as we would wish, and we are not sure that our grey hairs are not the more plentiful now than when we first saw them; but, be this as it may, we are decidedly of opinion that the women of New-England are the richest as well as the loveliest treasure that she holds.—*Norfolk Beacon.*

These 'intellectual' women, of whom this Virginia editor speaks in such raptures, and who are indeed the 'loveliest and richest treasure that' New-England 'holds,' are sending up their multitudinous and importunate prayers to congress and high Heaven for the enfranchisement of their southern sisters. They are sending their pleas across the Potomac through Virginia to the ocean-gulph. Will not such prayers and such pleas be answered? Surely.

From the Salem Observer.

Gen. Washington's Church.

By the report of the official visit of the bishop of Virginia, it appears that the church in the neighborhood of Mount Vernon, in which the father of his country worshipped the God of his fathers, is in a very decaying and ruinous condition;—a melancholy and shameful fact!

The location of this building is ascribed to the agency of the youthful Washington, who at a very early age, being an active member of the vestry, when it was in dispute where it should be placed, carefully surveyed the whole parish; and drawing a handsome map of it, showed where the claims of justice, and the interests of religion required it to be placed. It was to this church, that Washington, for a long series of years, regularly repaired, at a distance of six or seven miles, never permitting any company to interfere with the regular and proper observance of the Lord's Day.

The bishop represents this church building, as in a very ruinous condition. The following is a part of the affecting account he gives in relation to it:

"It was still raining when he approached the church alone and found no one there. The wide opened doors invited him to enter, as they do invite night and day throughout the year, not only the the passing traveller, but the beast of the field and fowl of the air. These latter, however, seem to have reverenced the house of God, as few marks of their pollution are to be seen throughout it. The interior of the house having been well built is still good. The altar, communion table, and tables of the law, are still there, and in good order. But the roof is decaying, and at the time mentioned the rain was dropping from above on those sacred places and on other parts of the house. On the doors of the pews in gilt letters are still to be seen the names of the principal families which once occupied them."

The above is a picture of the condition of hundreds in the 'Old Dominion,' and other states where a slavery religion is preached. Every thing is smitten—a curse is in the sanctuary, blood is on the gift to the treasury, an unholy fire has been lighted up on the altar and is consuming it and those who minister at it. Never will the blessing of God descend till the abominable thing which he hateth be cast out, and priest and people repent and do works meet for repentance.—*Ed. Herald.*

From the Colored American.

Inducements to Virtue.

There are three classes of persons who think and say—"the colored people of our country have no inducements to a virtuous life." These classes comprise mistaken friends, designing enemies, and pusillanimous colored people themselves. With some men, money, pleasure, and ambition are the only springs of life; but for these, existence would be a burden, and the glories of creation a chaos. But thanks be to our Heavenly Father, there are others, and we are happy to say, thousands of them too, COLORED MEN, who find in virtue itself, sufficient inducement to its practice. That man is mistaken in his views, and perverse in his heart, who thinks colored men have no inducements to virtue in this country. A virtuous life carries its rewards with it. We are bold in asserting that the down-trodden, proscribed American, who seeks the sanctification of his afflictions, is not less happy on their account. When in the exercise of the pure principles of a *forgiving, virtuous life*, he soars into a higher region, and dwells amidst nobler enjoyments than money, ambition, or worldly pleasure can produce. Pleasure (that is, PURE PLEASURE,) exists in the mind, and is not at all dependant on the opinion of the world, or the estimation in which its possessor is held.

When persecuted and reviled, the humblest citizen, in conscious innocency and exalted moral worth, is more happy, and has stronger incentives to *all that is noble and holy*, than the worldly lordling, amidst his wealth and cherished ambition. For persons who have said to us, "your people cannot be happy in this country, seeing they are despised and neglected by all," we have felt the strongest commiseration. How little, we have thought, must be that soul which is dependant upon the estimation of others for its happiness! How little the mind which forms its estimate of itself from the opinions of a fallen world!

We *never envy* the person who treats us with neglect, or assigns us a humble place, on account of our complexion—but always feel ourself far more noble than he. The self-conceit and narrowness of soul acted out in his conduct, render him an object of our *pity*, rather than *revenge*. We find it easy to esteem ourself BETTER, and to soar FAR ABOVE any one who disesteems us on the account of our color. We therefore testify that happiness consists not in the estimation of others, but in conscious worth and in virtuous actions; and that the strongest inducement to virtue, is found in *virtue itself.*

Autumn.

The following from the Louisville City Gazette (Kentucky,) of Sept. 1, breathes the soul and freshness of some of the most delightful pages of Howitt. The greater portion of our noble kings of the forest are here beautifully embodied. The picture is quite original and purely American.

AUTUMN! Thou art with us. Already we feel the prickles in the morning air. And the stars shine out at night with a peculiar lustre. Shortly, we shall see the rich tints which thou flingest on the woodlands, and then thy russet livery. And if thou art now bright, and gay, and beautiful, thou art not less lovely, when thy hazy atmosphere spreads a voluptuous softness over nature—when the sun himself is shorn of his beams, and like a pale planet wanders through the sky.

Autumn! With its field of ripening corn—and its trees laden with fruit, and its vines with the clustering grapes,

"Reeling to earth, purple and gushing,"

and clear, sparkling streams, and salmon fishing, and field sports, is here.

Out in the autumn woods! The broad leaf of the sycamore hath fallen upon the streamlet, and hath passed on with its tumbling waters, or disparts them where it has rested against some obstruction. The buckeye is bare. The maple is golden leaved, save where, is spread on a field of orange, the hectic flush which marks approaching decay, or where the sap is yet faintly coursing, and a delicate green remains. Oak is of a deep crimson, and the gum even yet of a bloodier hue. Far off, on the tall cliff, is the spiral pine and cedar, in their eternal green.

Out in the autumn woods! When the leaves are falling, like the flakes in the snow storm. It is a time for reflection—it is a time for lofty contemplation. The soul is full, if it have the capacity to feel, and it gushes forth, though the tongue speaks not. And yet it is irresistable, to roam through the autumn woods, and listen to the thousand whispering tongues which fill the air. The fullness of feeling must be relieved by the merry shout and loud halloo.

We welcome thee, autumn. Thou art the dearest to us of the seasons--save the flower month. We hail thy coming snow, not as has been our wont. Since thou wast last here, we have lost friends; and in thy wailing winds, and out beneath thy sky, and roaming through thy varied gorgeous liveried woods, our thought shall be turned to their memories.

The Empire of Gold.

Gold is the only power which receives universal homage. It is worshiped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims for its sacrifices. Where war has slain its thousands, gain has slaughtered its millions; for while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and unceasing. Indeed, war itself—what has it been but the art of gain practiced on the largest scale? The covetousness of a nation resolved on gain, impatient of delay, and leading on its subjects to deeds of rapine and blood? Its history is the history of slavery and oppression in all ages. For centuries, Africa, one quarter of the globe, has been set apart to supply the monster with victims—thousands at a meal. And at this moment, what a populous and gigantic empire can it boast! the mine with its unnatural drudgery; the manufactory, with its swarms of squalid misery: the plantation with its imbruted gangs; and the market, and the exchange, with their furrowed and care-worn countenances—these are only specimens of its more menial officers and subjects. Titles and honors are among its reward, and thrones at its disposal. Among its counsellors are kings, and many of the great and mighty of the earth enrolled among its subjects. Where are the waters not ploughed by its navies? What imperial element is not yoked to its car?—Philosophy itself has become a mercenary in its pay; and science a votary at its shrine, brings all its noblest discoveries, as offerings, to its feet. What part of the globe's surface is not rapidly yielding up its last stores of hidden treasure to the spirit of gain? or retains more than a few miles of unexplored or unvanquished territory? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold.—*Harris' Prize Essay.*

JOHNSON, THE LEXICOGRAPHER, once made a bet with Boswell that he could go into the fish market, and put a billingsgate woman into a passion without saying a word that she could understand. We do not happen to have the original version of the anecdote by us, and shall therefore tell the story in our own way. The doctor commenced by silently indicating with his nose, that her fish had passed the state in which a man's olfacteries could endure their flavor. The billingsgate lady made a verbal attack common in vulgar parlance, which impugned the classification in natural history, of the doctor's mother. The doctor answered—"You are an article, madam." "No more of an article than yourself, bloody, misbegotten villian!" "You are a noun, woman!"—"You—you—you" stammered the woman choaking with rage at a list of titles she could not understand. "You are a pronoun!" The beldame shook her fist in speechless rage. "You are a verb—an adverb—an adjective—a conjunction—a preposition—an interjection!" solemnly continued the doctor, applying the harmless epithets at proper intervals. The nine parts of speech completely conquered the old woman, and she dumped herself down in the mud, crying with rage at being thus "blackguarded" in a set of unknown terms, which not understanding, she could not answer.

New Goods.

JUST RECEIVED at No. 3 WILLIAMS' BLOCK, a prime assortment of FALL GOODS, viz:

Flannels, Sattinets, Cassimeres, and Broadcloths of different colors and qualities, cheap; Camlets; English and French Merino; Crape Camlets; Printed Merino and Flannels; Rose Blankets; Cotton and Silk Hdkfs. do. Shawls; American, English and French Prints, new styles; Cotton and Worsted Hose; Ginghams; Col'd. and White Cambrics; Cotton Flannel; Drillings and Sleeve Linings; bleached and unbleached Sheeting and Shirtings, *cheap enough.* Cotton Warp; glazed Wadding and Batting; Strafford and W. S. Lake SHEETINGS by the bale VERY CHEAP.

—ALSO—

7 by 9 & 8 by 10 GLASS; NAILS; with many other articles of HARD WARE.

OILS & PAINTS.

Children's and Women's SHOES of various kinds and qualities; thick BOOTS.

—ALSO—

Souchong and Young Hyson TEAS; W. I. & Java COFFEE; Saleratus; Raisins and Figs. New-Orleans, Portorico and Havanna SUGARS; Philadelphia Loaf do. New-Orleans, Surrinam, Havanna, Portorico and Sugar House MOLASSES; Cod Fish; Mackerel: Tongues & Sounds; Halibut Fins; Salt Pork; &c. &c.

Gentlemen and Ladies call and see for yourselves at No. 3 Williams' Block.

MOSES CHAMBERLAIN.

Sept. 6, 1837.

Feathers.

LIVE GEESE and RUSSIA FEATHERS, for sale cheap, by GEO. HUTCHINS.

Sept. 23—3m.

GEORGE PORTER,

Dealer in

CROCKERY,

CHINA, GLASS, HARD AND HOLLOW WARE,

WINDOW GLASS, PAPER HANGINGS &C.

No. 1.

Low's Brick Block Concord, N. H.

June 18, 1836.

Communion Ware.

FLAGGONS, CUPS, PLATES, AND CHRISTENING BASINS,

for sale at Boston prices by

GEORGE PORTER.

29—tf.

Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.

Concord, April 1, 1837.

John B. Paine,

LEAD PIPE & PATENT LEAD PUMP

MANUFACTURER,

PEMBROKE, N. H.

August 26, 1837.—3m.

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
SONGS OF THE FREE, 50
EVILS OF SLAVERY AND THE CURE OF SLAVERY, 5
AUTHENTIC ANECDOTES OF AMERICAN SLAVERY, 5
ANTI-SLAVERY CATECHISM, 10
STROUD'S DIGEST, 62
ANTI-SLAVERY CARDS, 25
"RIGHT AND WRONG IN BOSTON" being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY.—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 4 cts. per sheet.
A FULL STATEMENT of the Reasons, which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
PROCEEDINGS of the N. E. Convention, held May 1834.
AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 8th of March, between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
EMANCIPATION.—A superb steel engraving representing a scene on the First of August, 1834, in the West Indies. Price, $1.
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
THE INJUSTICE AND IMPOLICY OF THE SLAVE TRADE AND SLAVERY. A SERMON preached in 1791, by Jonathan Edwards, D. D. 6
THE WEST INDIA QUESTION by C. Stewart. 10
ADDRESS of the KENTUCKY SYNOD 6
CHILD'S APPEAL, 50
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37 1-2
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6 1-4
DESPOTISM OF FREEDOM, by D. L. Child. 8
ENGRAVING of kneeling female slave 6 1-4
DECLARATION of Ohio A. S. S. 2
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
NARRATIVE of AMOS DRESSER, with Fast Day Sermon, by Rev. David Root, 6 1-4
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund.
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund.
VIEWS of SLAVERY, a print, 12 1-2
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
Stone's Letters from Natchez, 8
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART, 38
POEMS by J. G. WHITTIER.
☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.